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THE BAPTIST RECORD

J. A. HACKETT[illegible]
R. A. VENABLE[illegible] ......EDITORS
L. S. FOSTER
L. A. DUNCAN[illegible] ......ASSOCIATE
A. V. ROWE...... MISSIONARY EDITOR

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The "Gloster Resolutions" were repeated in our last issue, because the previous one in which the first appeared was very short of enough to reach all of our subscribers. We thought it but fair, that all who had seen the council's report should also see the resolutions of the church.

A genuine conversion roots back into the heart where the Holy Spirit has planted a new principle of life. It is not a mere revival or reformation, for these may be but a brilliant hypocrisy or a rotten morality, but rather a renewal and a transformation, and all that by grace through faith in the Christ.

Our Senior has been laid up with fever since last Sunday and very much to his regret, may not be able to attend the convention. At this writing he seems a little better, but has no large hope of a speedy recovery. This must account for any defects that may be found in this issue of the paper on which account we hope they may be excused. J. A. H., Jr.

We note a pleasant call from the genial Rev. J. L. Sproles, of West Point. We suppose it is generally known that he has resigned the care of that excellent church. Such a preacher and pastor as Brother Sproles should not be without work and we hope some good church will make haste to lay hands on him. The field he leaves is a splendid one and doubtless will not be long in securing the right man.

We think Mississippi College is the best place for all Mississippi boys, but if any of our people think they want a change, or a school out of the State, then we refer them to the card of Georgetown College, at Georgetown, Ky., that appears in this paper. Read it and then write to our brother, Rev. W. B. Crumpton, the general agent, for a catalogue and any other information you wish. No college in the country has higher standing or does better work. It is well manned, finely located, healhty and sound in the faith.

Dr. Vedder asks the question in the Examiner: "What is baptism?" And forthwith answers with emphasis, "Why, only immersion." Well, if immersion only, [illegible] baptized except by immersion? Also, how could there be any Baptists in England between the years 1500 and 1641, a matter of 241 years according to himself and Dr. Whitsitt, when immersion was "a lost art," and had to be "invented" about the time of the latter date? Verily "He taketh the wise in their own craftiness."

Be sure to see the card of the Marion Military Institute in this paper. Col. Murfee is one of our best educators. His methods are of the newest and most effective character, calculated to produce the real and natural outcome in education, that of filling up and drawing out. As iron is filled up with heat and then drawn out into any desired shape and put into the right temper, so the methods of this school are intended to act upon the mind. The school is unexcelled in a healthy location, capable teachers, thoroughness of instruction and discipline, and in moral surroundings and influence.

If anybody is to be sent to London to re-examine King George's pamphlets, why shall it not be Dr. Whitsitt, who already knows the ropes, and Dr. Christian who has as keen a scent in historical research? Then let these be joined by some one mutually agreeable to them who is already on the ground, all good and true men, who can be safely trusted to bring out the facts. It would be well, however, for them to extend their investigations to other sources of information, of which there are many in that old country, such as old church records, old tombstones and such like ancient data providentially dropped along the track of time.

It is a very difficult thing to tree some foxes. Dr. Vedder argues with Dr. Whitsitt that immersion was "out of print" in England between the years of 1500 and 1641. Yet he says in the Examiner of July 9, under "Young People's Work," that "immersion continued to be practiced in parts of Europe under control of the Latin church until about the time of the reformation, and did not die out in England until the seventeenth century." How is this? The seventeenth century began just 41 years before, as these "enlightened historians" agree in telling us, that immersion was "invented." These are singular specimens of deliverances for "enlightened historians" with whom we all must stand, or be flayed live for not doing so. Ugh.

NOTES AND COMMENTS

EDITORIAL

"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Bro. T. A. J. [illegible] goes from Wallerville to [illegible]ville, where he will teach in the high school, and also be pastor of the Lord's flock. Our brother has our best wishes for the largest measure of success.

The Christian is exhorted to "hold fast that which he has"; that is, that to which he has attained, for the reason that it is far more difficult to recover lost ground than it is to make new progress. Therefore "watch and pray that ye enter not into temptation."

A genuine conversion roots back into the heart where the holy spirit has planted a new principle of life. It is not a mere revival or reformation, for these may be but a brilliant hypocrisy or a rotten morality, but rather a renewal and a transformation, and all that of grace through faith in the Christ.

A pleasant call by Col. T. J. Murfee, of the Marion Military Institute at Marion, Ala., was one of the appreciable events of last week. The Col. is one of our workers who does not seem to grow old. We suspect he has learned the art of [illegible] out much of the wear and tear of worry. Always glad to see you Col. Come again.

One proof of the excellence of a high standard of scholarship in the faculty of Mississippi College is the untiring efforts the professors make to keep abreast of the times. We have just learned that Prof. F. W. [illegible], of the Chair of Greek, in that institution is taking a special course in that language in the University of Chicago. No college among the States can boast of a nobler and more efficient corps of teachers than our own Mississippi College. May her halls be overflowing with [illegible] next session.

It is announced in the Atlanta Constitution that Dr. W. W. Landrum, of Richmond, Va., has accepted a call to the First Baptist church of Atlanta, Ga., as successor to Dr. J. B. Hawthorne. The only singular thing about it is that a few months ago Dr. Landrum declined a call to the First church at Nashville, Tenn., the church of which Dr. Hawthorne is now pastor. It is doubtless the "Lord's doings and is marvelous in our eyes."

Those Christian young men or women who say they can patronize the card-table, the theater and the ball-room and yet not be in any way injured by it, are like the poor fool who said he could handle a rattle-snake then on exhibition and not be bitten. It was all true enough except the latter, and it required all the doctors and known remedies to eradicate the venom and save his life. Wherefore let him that thinketh he standeth take heed lest he fall."

BRIEF BAPTIST HISTORY.—By Rev. S. H. Ford, D. D., of the Christian Repository, is a small book, but one of great value just now as suggestive of historical facts during the peculiar contention about Dr. Whitsitt's new discovery concerning the Baptist and baptism. Besides containing an apparent successful effort to show the existence of the immersion of believers and Baptist congregations in every century from the apostles down to the English Baptists in the 15th century, the author also presents his own personal researches into the archives of the British museum and other historical data to show that there were other immersionists in Britian before 1641. The case seems pretty clearly made out, and at any rate, is worthy of a careful and candid reading and consideration.

OUR PAPER.

Next to the Bible in the home the home religious or denominational newspaper ought to have its place in importance and also in the hearts of our people. There may be other religious papers that are equal to it in point of literary merit and possibly superior, but no paper under the sun can by any means be really better or take its place. Our religious paper, if what we ought to make it, and that is about what it is—is like a well fitted harness; it touches at every essential point and secures the best results, while any other one is like an illy-fitted gearing that touches only in spots, preventing the fullest and best of work, because the touches are not in the right places. The attempt to substitute another for "our own" usually has evil results, that is if we do not fairly maintain our own. It cuts off nearly all of the information one ought to have concerning the work of his own people, and with which he ought to be in fullest sympathy and co-operation. He sees in the substitute mainly what is being done in a neighboring State or States, and living in blissful ignorance of his own people's doing, he is constantly praising the one and disparaging the other. Recently, a Baptist brother who was up to at least the average of intelligence—may be more—turned loose a volley of sharp criticisms on the work of the Baptists in foreign lands as being far behind that of the Presbyterians and others. He said Baptists had only "pirated" on the scholarship of others, and had produced nothing in the way of translation or books, and but little in the way of original, practical mission results. It was easy to see that he had read much more of the doings of the Presbyterians and others than of the Baptists, for when we told him what the Baptists had done and were now doing, both in book-making and mission works as well in translating he was first incredulous and afterwards surprised. We ventured to suggest a closer reading of Baptist literature to which he could scarcely venture to object. So with many as to our home and State work. From reading other or outside or independent papers, mainly because [illegible] cipally taken up with their own State religious affairs or general news, they know but little of what their own people are doing, and soon learn to care less. The pastor who for profit, favoritism or any other reason, induces his people to subscribe for an outside or independent paper and thus displaces his own home and church paper greatly wrongs them and himself also, to say nothing of the injury done to the home paper and denominational interests which he ought to have most at heart, and seek most earnestly to promote. Then we ought to consider whether or not there is not a just and large moral obligation resting on us to sustain, by all the means in our power of encouragement, use, patronage and help, in preference, if not to the exclusion of all others, the paper that we have brought into existence and recognized and used as the organ of Mississippi Baptists for near a score of years. Especially ought we to feel and act thus when we know for a fact that that paper has been the burden-bearer, common carrier, the magazine, and the battle ground of the denomination, faithfully and efficiently, all of these years; and at no time yet with a paying patronage that would enable it to be what it ought to be, as a medium of communication, furnish those who did the work in and on its columns even a fair living, and yet live up to the scripture injunction to "owe no man anything but to love one another." The objection that some people make that the convention paper is too expensive is answered with emphasis by every respectable Baptist or religious State paper in the United States. With scarcely one exception, they hold on at the same price, or have to go back to it; and their constituents, recognizing the fact, support them without complaint.

This must be taken for proof that such a paper cannot be made for less money, whatever may be said to the contrary by those who run cheap papers. Such papers as have attempted so to do were only of brief tenure as experience shows, unless it be that they have a large paying advertising patronage, or are combined with some other business which is sufficiently lucrative to afford a support for their operatives when it fails to do so, and even then it is always looking forward to the time when it can say, "I have played the charity roll long enough, I will now put up the price, and if possible, make back a little of what I have given away." Such is the hope, and purpose of all "cheap" papers, as all must know, for it is not in human nature, as some of us have observed and happen to know, even when sanctified by a profession of the Christian religion, to give all, or even half, of its earnings in charity to even so sublime a cause as human salvation. While it is a fact that our State paper does a large amount of charity work in the way of giving itself to all of our foreign missionaries at its own cost with postage added, also at half price and often free to aged and disabled ministers and their widows, and other like widows, and remitting much of dues when claims are large and hard to meet, and also contributing liberally to all of our denominational enterprises, such as missions, education, church building and others, yet it has never asked for any donation, or in fact, for anything in the way of help, except that our people subscribe and pay for it at the reasonable rate at which it goes. If our brethren would do us this favor, we are confident we could soon have a paper equal to the best in our whole South country.

This brings us to say, that it was our earnest desire, and we had planned to carry it into effect, to make some material improvements on the paper by the present meeting of this convention. These improvements were to take the shape of a change in form and material of the paper, as well as in its literary character; but the extreme stringency of the times prevented our carrying out our plans. We did manage by dint of hard living and hard work to about finish up the old debt which has been an incubus so long, and now with a little lightening up of the times and more liberal payments, we hope by the end of the fall, or at fatherest, by the end of the winter, to carry out our cherished design. With this end in view, we would ask our brethren of the convention to kindly help us as they can, with any suggestions along the line of improvement they may think proper, of which we will avail ourselves as far as possible, and for which we will be duly grateful, and may he "whose we are and whom we serve" direct us all to his honor and glory.

OUR YOUNG PEOPLE.

We confidently hope and believe that the young people's movement, now on in our Southern Zion, will have some adequate recognition and encouragement by our State Convention now in session.

While some of us are in full sympathy with the movement and have been for a long time—several years—and have thought our people ought to put something of the kind in operation, and in fact, have suggested it more than once in these columns, we have not thought it best or proper to attempt to break out as a leader and "whoop our people up" on that subject, but have patiently waited for others to move who were more skilled in, and had more time for such work. Surely, now we have had time enough to think about it and have mature ideas, which we can well afford to express and also to begin to put in practice, in some tangible way and thus help our young people in Mississippi to align themselves with the movement and get for themselves out of it whatever benefits there may be for them. We are glad to say that the Executive Committee at Birmingham has organized and begun work in earnest. Our own B. D. Gray, with his excellent personality, is at the head of that committee as its chairman; and Bro. W. R. Phillips, one of Birmingham's progressive young men, is recording secretary. Then, as will be seen from their report in this RECORD, they have elected Rev. John D. Jordan, of Little Rock, Ark., as corresponding secretary. Bro. Jordan is one of our best and most talented young ministers who possesses all the qualities necessary for such work, and we doubt not, with the co-operation of our Southern Baptists generally, will soon lead our young people into a greatly enlarged organization for instruction, development and efficiency in Christian work.

THE BAPTIST RECORD wishes to do its full part in this work and will most cordially co-operate in all practical ways to make it a success. If a department in the paper for young people's work is desirable we are ready to stake it out, or to furnish all the space needed in a general way if that be thought best. Anyway we are in for the good work with good will, in any way and after any fashion that our people elect to carry it forward. Our own opinion is that Mississippi Baptists would do well to sec[illegible] a leader for the State, if possib[illegible] who would look after the matter [illegible] extending the organization [illegible] unions in the churches where [illegible]sired, promoting Bible and histor[illegible] study, securing suitable literat[ure] and editing a department o[r] otherwise in THE RECORD. Come [n]ow brethren, let us do something along this line and let it be [illegible]st, liberal and at once.

OUR WORK.

Brethren, we greet you with cordial good will, at the close of another Convention year. We do not come to boast of what we have done in the work past; nor to find fault with what you have done. In your [illegible]est and honest effort to [illegible] the cause of our [illegible] Master. But we do congratulate you and rejoice with you over what the Lord has allowed and helped us all to do, and join you in a song of praise and thanksgiving for His preserving and helping blessings. Our part, no doubt, many think, has been but "feebly" done; but we have tried our best to make it "clever" and we hope it has been helpful to all of our denominational interests. Your part has been well done, as the results will abundantly show, and for which you are entitled to the gratitude of all our people.

But what is to concern us most in this meeting is the future of our work, and the question is, what shall it be? Much of the answer is to be found in what we devise and plan and purpose at this meeting. Our commission is world-wide. "Go ye into all the world and preach my gospel to every creature." This embraces the preparation for, as well as the work itself (for those to whom it was directly given) for us as well as for those who, had enjoyed the personal presence and instruction of the Master for more than three years. So that our work takes in that very important elementary factor of education, that our workers may be "workmen that needeth not to be ashamed." This puts our colleges before us in no lack of light and shows that it has claims upon us for the and mature thought and earnest consideration. It has done noble work during the past year, equal [illegible] in its long and splendid [illegible] and ought, with its [illegible] teachers to receive [illegible] not [illegible] our highest commendation, [illegible] best efforts to push it along to higher attainments of excellence in the future.

The matter of ministerial education, which is the connecting link between education in general and pastors and missionary work, demands and should have large consideration at the hands of this convention.

To this great and even potential instrumentality under God after the power of the gospel we owe much of most of our present denominational prosperity and strength, and if we would go on towards perfection we must not for a single moment allow our interest to decay; but on the other hand, to shove up the chunks and put on fresh fuel, and as much as possible increase the fires of our interest and earnestness in its behalf.

Our State Board and their faithful and hard working secretary have eaten no idle bread in our State mission work, but during all the long months, and with many hinderances, have pushed their work out to a most commendable advancement. Bro. Rowe is here to tell us all about it in a well prepared report, as well as of the work we have done in aid of the Foreign and Home Mission Boards of the Southern Baptist Convention, the latter of which we may not have so much reason to boast as to "thank God and take courage."

Then in the matter of church building will interest us, as we have several important points where our people are struggling to erect [illegible] houses of worship, notab[ly] [illegible]son, Yazoo City, Port [illegible] and Escatawpa, on the gulf coast. All these above mentioned must have our best attention in the way of devising and planning for their future if we would make an advancement this year beyond that of last. Then shall we not, as the mariner says, "clear the decks for action?" Count out all superfluities and concentrate our forces for real and aggressive effort on all lines of denominational enterprises and invoking the divine favor and blessing, "launch out into the deep" of another year's work, full of heart and hope that we shall see "the Lord's work prosper in our hands" and His name honored and glorified.

"All things whatsoever ye would that men should do to you, do ye even so them, for this is the Law and the Prophets."

CHRONICLES.

L. A. D.

Among the visitors to our city during the late Normal, were Elder J. C. Foster and his daughter, Miss Mary. They were guests in the hospitable family of Mr. Jno T. Chalk, West End. Bro. Foster was the first pastor of Calvary, now Forty-first Avenue Baptist church. He and Rev. L. E. Hall were with its earliest promoters. The beginning was an independent afternoon Sunday School, and preaching at hours not conflicting with public services at the First church.

Calvary was neither a schism nor a branch from the First church; but an organization to supply a need long felt in the city and its suburbs. Subsequent events have proved the wisdom of the movement. It furnished the chief elements in the formation of the Highland and South Side churches; and on the eve of its removal to West End, dismissed about seventy members to the newly constituted Fifteenth Avenue church. Instead of disbanding, as some have supposed, it moved to its new quarters with over one hundred names on its roll; but in order to localize itself, changed its name to Forty-first Avenue church.

It is a fact not generally known that what is now called the "First Baptist church" was organized nearly sixty years ago, as the "Oakey Valley Baptist church;" being located about two miles east of its present site. About forty years ago it was moved to the ridge near where the Fifteenth Avenue church stands, and adopted the name of "Meridian Baptist church," under which title it was chartered in 1866; having changed its quarters to the locality of the present new edifice. Elder N. L. Clarke is its oldest living pastor, and Elder J. B. Hamberlin the oldest since the war.

There were only fifty-four names of white members on the church roll at the close of the war, and about sixteen colored. Eleven of these latter were traced up and given letters, to form a new church; which was duly [illegible]ed and recognized by Elder Hamberlin, Messrs. Hurlbutt, Duncan and others, and Daniel Webster, still living, was chosen its first pastor. The church is now called the New Hope Baptist church, and there are six others within the corporate limits. No other denomination has over two colored churches.

Of the original members of the white church, only one now remains, Mrs. Charity Wiggins, though some belong elsewhere. Among these may be mentioned Brethren C. H. and Joshua McLemore and their wives, Sister Juriah Jackson, Bro. James Moore, Silas Walston, and the writer, and Sister Fanny C. Lilly, of Dallas, Texas. The last named is now on a visit to friends here, and is remembered as a faithful worker in both church and Sundpy School while she was with us. In these days we enjoyed great spiritual prosperity and led in every good word and work. An old register is at hand, showing the names of 572 attendants at Sunday School during the year 1872.

There were only two Roman Catholic familes in Meridian for several years. In about a quarter of a century the number has so increased that they have an elegant church edifice, a Female College and a membership exceeding any one denomination, except, perhaps, Baptists and Methodists. They have a perfect system of work, and quietly make inroads upon other sects, without seeming to compass it. One effective plan is through intermarriage of the young; in nearly every case gaining a convert. Another is the circulation of mildly sectarian literature, and a third devoted attention to the sick.

Why is it that material inroads are not made upon Judaism and Romanism? The answer is simply because of early instruction, training, example and [illegible] other words, by [illegible] from infancy. Baptists neglect all these agencies too much; depending upon the naked truth to urge its own way. Parents fail to teach their children, and too often to notice what they are being taught. Many churches are without Sunday Schools, and not a few make no provision to interest the young, save monthly preaching services. Three fourths of the time they are under [illegible] Baptist or worldly influences.

OUR YOUNG PREACHERS.

While I was pastor of one of our older churches, I was very much interested in reviewing her records, which are as nearly perfect as one is likely to find.

Among other interesting matter was found the information that her way of dealing with young preachers was first, to grant them liberty to exercise in her bounds; if this be done satisfactorily, then to go elsewhere, provided one of her ordained ministers be present, and this being done faithfully and well, full license was granted.

It is sometimes done differently now. A young man has been licensed, and sent to Clinton, recommended to the ministerial board, to be educated by the denomination, and yet he has made no proof of his gift, possibly has never conducted a prayer meeting, certainly never attempted to preach. Now which is the better way, the old or the new? Without hesitation this scribe says the old.

A license is only an expression of confidence in the gifts and calling of a brother for the ministry, with a purpose to test him, and any church is remiss in her duty that asks the denomination to aid her in educating a young man before she has made proof of his adaptation to the work. It is even being circulated that licentiates have graduated at Clinton who have never attempted to preach. Yet it is generally understood that when a young man graduates he is ready to enter upon life's duties. But there is hardly a church in the State that would call any man to her pastoral charge, knowing he had never preached. The people are standing by the ministerial board; they believe in ministerial education, they believe in sharp axes; but they want to know they have an ax before attempting to grind it.

I have heard that some time in the past a resolution was passed by the State Convention requiring that a beneficiary of the board must have had some experience in preaching. Would it not be wise to revive that resolution?

FELIX.

REMARKS:—We are decidedly of the same opinion of Bro. Felix, but think it almost incredible that any young preacher has been received and put through the college without having first exercised his preaching gifts to the satisfaction of his church. We know it was a requirement in the early years of the board and are fully persuaded that it should be now.—EDS.

BETTER THAN WE EXPECTED.

The college had 242 students last session, paid its faculty in full, with all other current expenses, and has a balance of $300 in the treasury. Eight thousand two hundred dollars worth of substancial improvements and equipments have been made since June 1, 1894; $3,650 worth of improvements was made and paid for during last session, besides paying $150 of debts.

How sincerely thankful to God we should all be for the hard-earned progress and blessed results that have come to us through the faithful administrations of Drs. Urner, Hiliman, Webb, Venable, and Provine, with their untiring and ever faithful co-laborers in the noble and ennobling work of Christian education. Can you be conscienciously satisfied with doing any less than faithfully trying to be the means of inducing all the young men and boys, accessible to you, to attend the college where they can have the benefits of a Christian education and thereby give our denomination the influences of their lives in the various callings of life?

Now, you can help to get our boys to the college by talking to them and sending me their post office addresses. Please help now!

CHAS. L. LEWIS,
Agent Mississippi College, Raymond, Miss.

QUERY.

Will Bro. J. R. Sample answer through THE RECORD the following query?

A sister married a man whom she supposed unmarried, or rather was not apprised of his having a living wife, and on learning that the latter was the case, she quit him and afterwards married again. The church has preferred charges against her for living with this second husband as though she is living in adultery. Is she, in your oppinion, living in adultery? Before taking action the church wishes to hear from you.

W. C. ANDERSON.

Poplarville, Miss., June 13, 1896.

I would answer that the sister is not living in adultry for the following reasons: She was not scripturally married to the first man because he had a living wife. Of course, with him, she was living in adultry; but as soon as she learns of the fact she repents by dissolving the marital relationship with him. Since she could not be bound to a man under such circumstances, she is at liberty to marry another without being in adultry, because she had no living, scriptural husband at the time she married the second time.

J. R. SAMPLE.

SOME NOTES ON M. M. I.

The catalogue shows 101 matriculates from six States. Eighty-four were boarders. The cadets, wherever seen, attract attention by their maturity, politeness, and manliness. The Institute is attracting superior young men. The buildings, table-fare, superior teachers, methods of instruction, the saving of time and money, and splendid preparation for the duties of life are securing the patronage of intelligent parents, and mature and ambitious young men.

GOOD NEWS.

DEAR RECORD—We have just closed a meeting of nine days at Columbia. Bro. J. R. Johnston did the preaching and he brought great blessing to our church and town, by the gospel he preached. Bro. Johnston preaches salvation by grace and holds up Christ in a loving and attractive way. Seven persons were added to our church, others we think found Christ as their Savior. I am sure that no man has ever gone to a place and left more strong friends after his vist, than Bro. Johnston has left in Columbia. Fortunate is any man who has the assistance of Bro. Johnston in his church.

We buried one of our oldest and best members here this week, Bro. J. B. Fountain. Bro. Fountain had been battling for the Lord fifty-five years, and has now gone to his reward.

JOHN P. CULPEPPER.

Columbia, Miss., June 12, '96.

SID WILLIAMS AT BOONEVILLE, MISS.

A great meeting lasting 13 days has just been held with the Baptist church at this place, [illegible] concluded by the evangelist, Sid Williams, assisted by his singer, Bro. Brown.

Bro. Williams won the hearts of our people from the very first day. His preaching was simple and after a style of his own, but at the same time pungent and powerful. He seems to fear nobody and to love everybody. He was plain and intensely earnest, and preached directly to the people before him. He boldly pointed out our short-comings and reproved us for sins, at the same time we were made to feel that in his heart, he loved us and that he was only trying to lead us to a higher and better life.

His appeals to the unconverted were tender and strong. He invited sinners to Christ as if he expected them to be decided about it at once. He urged them then and there to give themselves to God. The result was that quite a number of times everyone who came forward for prayer professed conversion before the close of the service.

The song service was conducted by Bro. Brown. He is a wonderful singer. It would not be out of place to say of men as was said of David that he was "anointed of God" as the sweet psalmist of Israel. Besides a sweet voice, God has given him a sweet disposition and a big heart. His remarkable gifts and his consecration make him a power in the work. There were about 30 professions and many left inquiring the way of life. Thirteen were received for baptism. Two things in the meeting deserve special [illegible]: [illegible] a powerful sermon on giving a large number of Christians pledged themselves to give hereafter a tenth of their income to the Lord. It was a great day with us—a time of thanks-giving and rejoicing.

The other important matter was the raising of a subscription amounting to over a thousand dollars for our new church. We owed a balance of over $500.00. We can now pay off that, seat and finish our house inside and still be out of debt.

It has been a great meeting for our church—everybody rejoicing and hopeful for great things in the future.

Many prayers will go up for Bro. Williams and his noble wife and aflicted child and for Bro. Brown, who labor with him.

Your brother,
J. S. BERRY.

Booneville, Miss.

THE BAPTIST RECORD

DR. WHITSITT MISTAKEN.

BY W. A. JARRELL, D. D., DALLAS, TEXAS.

4. Dr. Whitsitt's fourth proof is the testimony of a Baptist enemy, Mr. Praise God Barebone, who spoke of immersion as a "new" thing among Baptists. But, pray, what did Mr. Barebone know of Baptists? Who can vouch for his veracity? By Baptist enemies to prove that Baptists now are begotted, ignorant, that they believe in infant damnation, water salvation, etc., is an easy task. If certain anti-Baptist writings survive four centuries, a writer of the Whitsitt type can thus easily prove any of these charges against Baptists. Barebone's statements conceded, they prove that only some pedo-Baptist churches were changing into Baptist churches—a thing too well known to any historian to call for surprise.

5. To Dr. Whitsitt's fifth proof that a few churches were divided over the introduction of immersion—this last remark is equally applicable. Prof. Vedder well replies to Dr. Whitsitt: "Some of the opponents of Baptists, in the years immediately following 1641, accuse them of introducing a new way of baptizing; others bear a different testimony, as Dr. Featly, who speaks of their having 'defiled the rivers with their impure washings,' near his own residence, 'for more than twenty years.' These words of Dr. Featly are specially significant. He professes to speak of Baptists from personal knowledge, and though he was bitterly prejudiced, there is no reason why he should exaggerate in such a particular. [illegible] he wrote in 1744 his 'twenty years,' however carelessly he used the phrase, evidently carry the date of immersion far back of 1641. The Westminster assembly, in deciding for affusion and the relaxing laws against persecution, go very far toward explaining why Baptist writings begin to abound about 1641 for immersion. The former set the Baptist on fire for immersion and the latter turned loose the fire."

Having carefully examined all Dr. Whitsitt's arguments and found that all his talk about the "king's documents," etc., and proof amount to not so much as the ground for a good guess that Baptists in England did not immerse before 1641, I add to the proof that they did immerse before 1641.

My first witness is Leonard Busher. In 1614 Leonard Busher wrote: "Such as willingly receive the truth, Christ hath commanded to be baptized in water; that is, dipped for dead in water."

Goodby says Busher was a Baptist. Baptist historians, I believe all, save Dr. Whitsitt, regard Busher a Baptist. His doctrine proves him a Baptist. Dr. Armitage says: "The evidence all points to the supposition that he was a member of the Baptist church, formed in London by Helroys in 1612-14."

My second witness is Fuller, a standard Episcopal historian. Fuller had ample opportunity to know the Baptists. Of the Baptists before century seventeen he says: "The anti-Baptists for the most, are but Donatists, new dipped."—Fuller's Ch. Hist. Cent. [illegible] Sec. 5, 11.

My third witness is Dr. Featly. He had much to do with Baptists before and at the time of 1614. Having let Dr. Vedder introduce his testimony, I refer the reader to it, previously quoted in this article.

My fourth evidence is: Being in close communion with the Dutch and other Baptists, the English Baptists would naturally have been immersionists. Evans, an early English Baptist historian, says: "The Dutch Baptists by whom they were surrounded uniformly administered baptism by immersion."—Evans' Early Eng. Bap., Vol. 1, p. 2[illegible]. Hence W. W. Everts, Jr., who has made a specialty of the study of Baptist history in foreign libraries says: "The English Baptists practiced immersion and the first of them came from the continent."

My fifth witness is the well known Richard Baxter, who knew the Baptist long before 1641 and who came so near going into hysterics over their murderous practice—immersion—says: "My sixth argument shall be against the usual manner of their baptizing as it is by dipping overhead in a river or other cold water. This is known to be the ordinary way of the ana-Baptists." (Plain Scripture Proofs, pp. 134-[illegible], third edition 1653.)

My sixth witness is the Baptist debater and scholar John Tombes. He says: "But now instead of it (believer's baptism) there is used the corrupt innovation of infant sprinkling." In using the phrase "infant now" [illegible] estimated that both affusion and infant baptism are modern and thoroughly anti-Baptist, both now and in the past.

My seventh evidence is that instead of the change in England, at the reformation period, being from sprinkling to immersion it was from immersion to sprinkling. Says Dr. Cutting: "No service book of the English church gave authority to substitute something for dipping down to the reformation." Simpson, in his excellent work on baptismal fonts, says: "Not one of the rituals which we have examined (he is alluding to the prayer books before Edward the VI) contains any permission to use pouring. * * In the prayer book of Edward VI the exception was first put into the rubric."

This, says Simpson, was the first instance of pouring being allowed in public baptism. Cuttings Hist. Mind. p. 78. Dr. Wall says: "The offices of the liturgies for public baptism did all along, as far as I can learn, enjoin dipping without any mention of pouring or sprinkling." Hist. Inf. Vol. 1, p. 350.

Says Dr. Phillip Schaff: "King Edward and Queen Elizabeth were immersed. The first prayer book of Edward the VI, 1549, directed the priest to dip the child in water. In the second prayer book, in 1552, the priest is simply directed to dip the child discreetly and warily, and permission is given, for the first time in Great Britain, to substitute, if the god-fathers and god-mothers certify that the child is weak. During the reign of Elizabeth, says Dr. Wall, 'many fond ladies and gentlemen first, and then by degrees the common people, would obtain the favor of the priests to have their children pass for weak children, too tender to endure the dipping in the water.' The same writer traced the practice of sprinkling to the period of the Long Parliament and the Westminster assembly." (This assembly was from 1643 to 1652.) The change in England and other Protestant countries from immersion to pouring and from pouring to sprinkling, was encouraged by the authority of Calvin, who declared the mode to be a matter of no importance, and by the Westminster assembly of divines, 1643-1652, which decided that pouring and sprinkling is not only lawful but also sufficient." Teaching of the Twelve Apostles, p. 51, 52.

Again, says Dr. Wall: "As for sprinkling properly so-called, it seems it was in 1625 just then beginning and used by very few. It must have begun in the disorderly times after 1641, for Mr. Blake had never used it nor never had seen it used." Hist. Inf. Bap. Nol. 1, pp. 576-577.

My eighth evidence is: All reason is made ridiculous by Dr. Whitsitt's position. Dr. Whitsitt's statement presents the Baptists as practicing affusion for baptism while Episcopalians generally practiced immersion. What a strange people the Baptists must have been to have stood all this time alone, in advocating and practicing affusion.

My ninth argument is: Dr. Whitsitt's position is concemned by the sudden change of position it necessarily implies. Dr. Whitsitt says: "Barber, in 1641, was the first Baptist writer for immersion." Now, Featly, who lived from 1582-1645, debated with Baptists on immersion—he opposing and they favoring it. He, in derision called them "Dippers." He wrote a book against them entitled: "The Dippers Dipt; or the Ana-Baptists Plunged Over Head and Ears," at a debate between 1641 and 1645.

Dr. Whitsitt himself does not claim a scratch of a pen for Baptists in England practicing other than immersion after 1644. Now, how is it, that in less than four years, in the face of long and universal practice, a whole denomination changes from affusion to immersion and is so soon universally recognized as "Dippers"? When did so much as a whole pedo-Baptist church do so? Verily, it would look like a people who could so suddenly change from affusion to immersion, considering they were previously supplied with the Bible, would have made the change long before that time. And then, what debaters for immersion they so suddenly became! My tenth proof is: Nowhere did Baptist enemies, at any time, ever speak of them as other than immersionists. As Dr. Amitage, who was an unreasonable opponent to Baptist succession and the peculiarities of Southern Baptists, wrote: "Featly never accuses the English Baptists of substituting dipping, or some other practice which they had previously followed. He gives not one hint that in England they had ever been anything else but 'dippers,' an unaccountable silence if they had practiced something else there within the previous fifty years". Armitage's Hist. Bap., p. 458. Of Smyth, Armitage says: "Those who wrote against the Baptists of 1640, make no distinction on the matter of immersion between the Baptists of that period and those who had continued from 1600, nor report any change among them, from affusion or perfusion to dipping. * * * Uniformly they speak of them in contempt as 'dippers.' Barebone, in his discourse says, 'They want a dipper' that had authority from heaven. Featly complains that they flock in multitudes to their Jordan's and both sexes enter the river and are dipped after their manner."—Idem, p. 457-459.

My eleventh evidence is: The evidence of other Baptist churches than those Dr. Whitsitt has considered. For convenience I copy here from Dr. J. T. Christian. But in his discussion Dr. Whitsitt has taken into account only two churches (Smyth's and Blount's). Dexter gives the name of eleven Baptist churches which existed in England in 1526. (Story John Smyth, p. 42). These churches did not have their origin from the others. There is no proof that they practiced sprinkling. Indeed Herbert S. Skeats, who is a rugged pedo-Baptists and claims all that is due him, states: It has been asserted that a Baptist church existed in A. D. 1417 (Robertson's Slaude, Vol. 2. p. 54). There were certainly Baptist churches in England as early as the year 1589 (Dr. Sommers' reply to Barrowe, quoted in Guiney's Hist. Vol. 1, p. 109); and there could scarcely have been several organized communities without the corresponding opinions having been held by individuals, and some churches established for years previous to this date. (History Ten Churches of England, p. 22). In 1644 there were in England fifty-four Baptist churches. (Neal's Hist. Puritans, Nol. 3, p. 175). Crosby directly says they did not come from Blount's church (Vol. 1, p. 103). And yet seven of these churches published a confession of Faith in 1644 in which the act of Baptism was immersion, and there is no sign of a protest. Neal, who was no friend of the Baptists, said: Their confession consisted of fifty-two articles, and is strictly Calvinistical in the doctrinal part, and according to the independent discipline, it confines the subjects of baptism to grown Christians and the mode to immersion. The advocates of this doctrine were for the most part of the meanest of the people; their preachers were generally illiterate and went about the country making proselytes of all who would submit to immersion. The people of this persuasion were more exposed to the public resentments because they would hold communion with none but such as had been dipped. All must pass under the cloud before they could be received into their churches; and the same narrow spirit prevails too generally among them to this day. (Hist. Puritans, Vol. 2 pp. 175, 176.)

Says Dr. Lorimer, when last in England: "The Baptist church of Oxford was organized 140 years ago; but it grew out of the remains of a pre-existing congregation; and I am assured by Mr. Dunn, that from reliable records, and traditions not quite so reliable, there have been Baptists in this neighborhood reaching back to the time anterior to Wicklif. I am sure that could I take time to follow out such lines as the worthy pastor of the church here has suggested, the result would be fruitful in memorials of our people going back to the days of the early Br[illegible] churches that were suplanted by the incoming of Augustine and his monks." Among the Baptist churches existing in England in 1641 and which existed at least in the previous century, were the Evethorn church, the Canterbury church, the Baking Braintree church, the Tiverton church and the Hill Cliffe church. In my "Baptist Church Perpetuity," which such scholars as the late Dr. John A. Broadus pronounced the best defense of Baptist succession ever printed, are ample proofs of many Baptist churches being in England long before century seventeen, and of immersion having always been the practice of European Baptists. The limits of this article permit only a glance at the abundance of the proof the book contains. Overlooking these churches is the great error of Whitsitt, Vedder, Newman et al. They can see affusion where there was no affusion and cannot see immersion and Baptist churches where history clearly points them out.

My twelfth proof is monumental. In the old Hill Cliffe Baptist churchyard is a tombstone, dated 1357. The earliest deeds to the property are lost. But the extant deeds date considerably back of 1696. Uncontradicted tradition declares this church is 500 years old—that it existed in 1396. In digging to enlarge the old chapel a large baptistry was discovered. Here, then, is a baptistry in a Baptist church in England centuries before Dr. Whitsitt's 1641 originated immersion.

Concluding English Baptist immersion. I leave the reader to judge whether my case is not certainly made out; yea, whether any one of my twelve evidences is not stronger than are all that Dr. Whitsitt can produce. To the question: How did Dr. Whitsitt, overlook all this overwhelming amount of proof! I can but answer, I do not know, unless he had strained his eyes blind looking for a break in the chain of English Baptist succession before he got to the true side of the question. Dr. Whitsitt is of age; let him speak for himself. As to Roger Williams and John Clarke, as Dr. Whitsitt does not pretend to produce any evidence of their affusion—basing his statement on his usual guessing, I reply "they must have followed the English Baptists," as they were immersionists so must have been Williams and Clarke. Besides, Williams never was a Baptist. If he was a Baptist, historians agree—Dexter with them—that he was immersed when he organized his church. To this should be added: In the absence of contrary evidence, the testimony of Winthrop, Coddington and the universal and uncontradicted tradition, that William organized his church by himself being immersed, settle his immersion against even doubt from any conjectural professor of church history. John Clarke came to America a Baptist preacher. See Baptist Church Perpetuity.

W. A. JARRELL.

Dallas, Texas.

A HOPEFUL OUTLOOK.

There are those who tell us that sin is rapidly gaining ground in this world and hence that the kingdom of darkness is getting the advantage of the kingdom of light. According to this view satan must be ahead of Christ in the march of moral events. Must we conclude, then, that satan is mightier, wiser, spryer than Christ is? Yes, if it be true that sin is crowding out Christianity and satan's kingdom is taking the lead. But the fact is, satan is not having so much success as some give him credit for. Christ's kingdom is making wonderful progress. It is mightier to-day than ever before. Dr. E. F. Burr says: "Sin is losing ground in the world. We cannot but think that it is, and has been for a long time. The usurper has been very loath to yield, has been very stubborn and resisting, has contested the ground inch by inch, has managed to maintain itself in full force in some places, and tries to make large gains in others; but in general its power is on the decline. Since Christianity came in, sin has been going out. The Christian area was never so broad as at the present, and is broadening year by year. The Bible has not been working in vain. The ministry have not been preaching in vain. Not in vain have Christians for two thousand years been praying, 'Thy Kingdom Come.' There have been setbacks in the religious progress, cloudy days when poor eyes could not well see to read the promises; but abuse after abuse, oppression after oppression, superstition after superstition, iniquity after iniquity, has given way till human society, as a whole, is in far healthier state than ever before." All this is according to the facts of history. One need only look back, even over the last twenty-five years, to see that Christianity has made wonderful progress in the world at large. Foreign missions are a great argument in favor of gospel triumph. The outlook is surely very hopeful. Let us rejoice.

C. H. WETHERBE.

ATTENTION! ATTENTION! SCHOOLS.

DEAR PARENTS AND GUARDIANS:—If you have fully decided to send your sons, daughters and wards in the near future outside the limits of Mississippi for the purpose of finishing their school education, but at the same time have not decided fully to what schools you will send them, will you permit me to say to you that in my opinion you would make no mistake, should you conclude to send them, your girls to the Alabama Central College, Tuscaloosa, Ala., E. H. Murfee, A. M. LL. D. President; and your boys to the Marion Military Institute, Marion, Ala., J. T. Murfee, A. M. LL. D. President. These are two very fine schools, and these two Murfees are very fine educators and natural-born teachers. They are educationally-speaking foundation layers of the first order, and superstructure builders to the finest finish. They have associated with them most excellent teachers, none better perhaps in all our Southland, and very deeply interested in their work—Excelsior being their motto. I will also say that your sons, daughters, and wards, under the tuition, care, and oversight of all concerned, will in a very short time after entering these institutions of learning, feel that they have got to the best places in the world that they know anything about except their own homes. Do not fail to send for catalogues of these two schools.

Yours kindly,

J. R. FARISH.

A CRITICISM—MR. DEBS, [illegible] the breaker.

MR. EDITOR:—In your issue of June 2, I notice in your editorial columns an article under the head of "Labor Combines," so believing it to be the purpose of THE RECORD to seek to benefit and raise the standard of Christian citizenship to a higher plane in the thousands of homes of the laboring class, which homes are brightened weekly by its presence, and realizing as I do the great work being done in that direction by your paper, I must confess that I was greatly surprised in a part of the article above referred to.

In explaining your absence from the lecture of Mr. Debs in Meridian, you gave two reasons for not being present, viz:

"One was because we were otherwise engaged and in a very important work. The other, we were in doubt, somewhat, as to the propriety of his mission."

Now I believe, with all candor, that your first reason for being absent will cover the second also; for had you been present I cannot but believe that your doubts "as to the propriety of his mission" would have been eliminated, as in all his lecture I failed to hear a word advocating the objection below quoted from your article.

"Our objection is to the methods or remedies of the strikers and lies along the line of the force they employ directly or indirectly to prevent others from taking their places and doing the work they have laid down."

For the great Pullman strike of 1894, I know that a large majority of our people have blamed Mr. Debs, believing as they have, that the strike originated from him, and through his orders as president of the National A. R. U.; but being present and hearing his (Debs) explanation of the manner in which the strike was ordered, I hardly think could fail to disabuse the mind on that score. I do not ask you to take my word as to his explanation of his innocence of that common charge, but would refer you to the reports of the lecture by your city dailies, as also the New Orleans papers which reproduced his lecture in that city in full; nor would I ask you to credit Mr. Deb's bare word in explanation, (though I could not doubt that frank, honest, earnest, open countenance) but would more particularly call your attention to the written and sworn statements exonerating him from all blame by the Baptist and other divines of Pullman.

It was my pleasure to meet Mr. Debs and converse with him while in this city, and I must say that he impressed me as being not only a true philanthropist, but a true follower of "the meek and lowly Nazarine," that great friend to the poor since His appearance on earth. And so he impressed me throughout his entire lecture, the advice given to the working man being directly in line with the last paragraph of your own article, viz:

"The reform that our people need and wish should begin in the citizen and be first set forth at the ballot box in pure ballots for upright officers, legislators, governors, etc., men whose hearts are with the whole people, who are above price and whose wisdom can be relied on to legislate against all wrong and in favor of all right, to the ending of all oppressive and crushing combinations and putting the whole business body politic back on the normal living business basis of supply and demand and honest competition." He also counseled his hearers, and more especially the working men, against the great evils of intemperance, defining the difference between a laborer's leisure hours at home, vs. the saloon in no uncertain language.

Then, after taking all this into [illegible] statements [illegible] and information [illegible] your inability to attend Mr. Debs' lecture and judge for yourself just how far his advocacy of the strike goes, I cannot but think the comment, which, to say the least, is rather unfavorable, would have been couched in words of praise and commendation of the work he has taken in hand in the interest of the home and a higher standard of educational attainments among the poor.

JUSTICE.

REMARKS:—Our editorial referred to above was written not as an attack, on Mr. Debs, but to meet certain conditions. We had been invited, if not urged, to hear the lecture and had not done so for the two reasons given, which we had not fully stated in private, and which we might not have given at all had we not been criticized, if not blamed, for not showing more consideration to the visiting lecturer.

2. Our remarks were of a general nature and applied to the general character of strikes and included Mr. Debs' part in them only incidentally. We only know that there have been strikes and strikes, that Mr. Debs encouraged them and that lawlessness, violence and great loss, if not of human life, then of property and human comfort characterized them, and little or no good to anyone is the outcome. We have not been able yet to find a righteousness or even decent philosophy that can separate a man from the responsibility of the vice and criminality that invariably attends, whether meant or not, as the results or consequences of the movements he augurates, promotes, or encourages. As well might the saloon-keeper attempt to plead innocence when charged with debauching the youth of the land, as for the strike promoters to disclaim responsibility for the violence and criminality resulting from strikes he has promoted, when he knows that history and experience prove them to be inevitable.

3. We have no doubt Mr. Debs counsels moderation, temperance and frugality. If he never did before, his recent experience should suggest it to him now. His past record is before the people and even WE do not need to be told who he is or what he has done, nor do we need to hear his lecture to find it out. We only hope he is unlike some other noted talkers who "say and do not." We shall be only to glad to know that he has proven his claim to gospel piety by seeking to "abstain from all appearance of evil."

4. Our editorial shows clearly enough that our sympathies are more with the working man and the poor than with the capitalist and the rich in the conflict now on and that we think the oppression of the poor, by the rich is wicked and ought to be abated. But we are quite as much opposed to criminal resistance as we are to criminal oppression. Our mission is to advocate reform by preaching the gospel of peace, to which belongs submission to law and the scrupulous respect of human rights, whether of life, of property, or of happiness. We would be glad if a law could be enacted and enforced that would forever prevent anything beyond a local combination, whether of capital or labor. Trade would then go back to its normal conditions, and all men would have an equal chance.

EDS.

THE BAPTIST YOUNG PEOPLE'S UNION AUXILIARY TO THE S. B. C.

IMPORTANT ANNOUNCEMETS.

Our Executive Committee had hoped, weeks ago, to make the following announcements; but we have exercised our best judgment, and have tried to make haste slowly, and we are sure that we have acted wisely. In general, we are greatly encouraged over the outlook for our Union; from every quarter of our Southern country, the most encouraging reports come of our work.

1. "The Young People's Leader," of Nashville, Tenn., has been adopted as the organ of our Union, and we propose to put our organization back of it, and make it the equal of any paper of its kind in the whole land.

2. Our Corresponding Secretary will be the editor of the paper, and thus will be able to make our movement live through the columns of the paper. Let all the Unions subscribe for the paper at once.

3. Rev. John D. Jordan, of Little Rock, Ark., has been elected Corresponding Secretary, and has accepted the position. He has the highest testimonials as to his efficiency, and will enter upon the work with all the enthusiasm of his ardent nature. He is young, vigorous, energetic, full of business capacity, with experience as a newspaper man, and a platform speaker of great power. The action of our committee in securing his services will be hailed with delight.

4. There will be, very shortly, a special meeting of the Board of Managers of our Union, at which time the policy of our Union will be definitely and fully outlined, and announced through the papers. The secretary will very soon be in the field.

W. R. PHILLIPS,
Secretary,

B. D. GRAY,
Chairman Ex. Com.

GOOD NEWS.

DEAR RECORD:—Bro. Cairnes began Sunday, June 14th, at Sardis and closed the 25th. A full house greeted him. At times many had to go away for want of room. The order was all we could wish. Bro. C. was at his best and right well did he lay himself out in the work. I presume he never preached better in his life. Christ crucified, faith in God, the power of the blood, the certainty of the promises, the security of believers; in a word the "Old Gospel" from start to finish. Salvation by grace through faith was his line of thought from first to last; strong, clear, forceful. I do not wish for any better. Our people were delighted, greatly edified and much revived. A general uplift to all the saints of Sardis. The Lord was with us and we think many Christians will bear more and better fruit as a result. Over thirty professed faith in the Lord Jesus. Of these some will unite with us, some with other denominations and some with sister churches in the country. Bro. C. won all hearts and carried away with him "a hearty God bless you" from every one "and do come again to see us." May God bless him. He helps the pastor. He helps the church. He helps the community.

He is now with Bro. Ellis at Greenwood. Let us pray for a blessing upon his work there. Praising God for the blessings bestowed upon us through the labors of Bro. C., I am

Yours fraternally,

ALEX. A. LOMAX.

Batesville, June 29.

SHUBUTA, MISS.

The protracted meeting at Shubuta began on the 3rd and continued until the 4th Sunday in June.

Rev. J. J. Taylor, D. D., pastor of St. Francis St. Baptist church, Mobile, Ala., did all the preaching except four sermons, two at the beginning, and two on the last day.

Be it said to the praise of the business men of Shubuta they signed an agreement to close their places of business for the day service every day except Saturday.

We had fine congregations at both morning and evening services every day of the meeting.

Dr. Taylor is a very fine preacher. Never having heard him, I was afraid that his sermons would not be suited to protracted meeting services. I have heard some fine preachers who were failures in protracted meetings. Some shooting too high, others too low; some using too much lead and consequently killing more ducks than were in the pond and kicking themselves out of gunshot of those they did not kill; others use too much powder and frighten the ducks off at the first shot.

All I had hoped for was fully realized in Dr. Taylor's preaching. I never heard better protracted meeting preaching from any one. His style is simple, clear and forcible. I never have heard a man have more Christ in his preaching than he did. He has no mourner's bench in his meetings. He uses no high pressure methods. After having had four years experience as an evangelist, and having attended a few high pressure meetings conducted by others, as I never conducted them myself, I am convinced that the best after results are not realized after high pressure meetings.

Dr. Taylor does not try to make the community think that he was predestinated from the foundation of the world to receive more money for his meetings than any one else. During the meeting two prominent Baptists, one a minister and the other the superintendent of the Sunday School, were reconciled to each other. The coldness was of several years standing. The brethren themselves do not rejoice over it any more than their friends. Five were received for baptism.

GEO. W. KNIGHT.

Waynesboro, Miss., June 30.

CHILDREN'S DAY EXERCISES AT ANTIOCH.

The historical old Antioch church, of Warren county, now and then rises up to "put on her beautiful garments." Some of our churches have grown old and effete from unavoidable circumstances of deaths, removals and changes in the material development of the country; and some, despite these things, grow stronger with the years. Antioch is as "the tree planted beside the river of waters, that bringeth forth its fruit in its season." Here in the years that have gone, have been the Sextons, the Bolls, the Stevens, the Whitakers and the Goodrums, the parent stock of children and grand-children. Here mighty men of God have preached, leaving the impress of their Godly teaching to this day in a number of the faithful, "strong in the Lord." What a host of great preachers have ministered here! E. C. Eager, the Nestor among preachers for a quarter of a century; T. J. Walne, the brilliant leader; H. D. White, the painstaking, faithful pastor; the gentle Cohron; the strong and vigorous A. [illegible], the sainted Bolls and yet others worthy of mention. Should there be any wonder that Antioch is a sound Baptist church, true to the faith? Any wonder that the church is a missionary body, proving their faith by their works?

Well, your correspondent started out to tell about the Children's Day there last (3rd) Sunday. It is not necessary to dwell upon the well arranged program, the well delivered pieces or the large attendance; all that was good enough, but the marked feature of excellence was a dialogue of original design and preparation by the gifted sister, E. C. Bolls, in which the missionary and anti-missionary were each impersonated, also the different countries in which our boards are sustaining missionaries were represented in person, each with an appeal for the gospel to be sent to their country. A most unique feature of this dialogue was that the representatives of Asia, Africa, Italy, Mexico and others interwove in their appeals for help the tender relations between many of their missionaries and this dear old church. The happy effect was to bring the obligation to missionary effort very close to the conscience and sympathies of God's people.

Our pastor closed the day with an afternoon service, improving the opportunity to further instruct and impress the Word of the Lord in our duty to diligent effort in the spread of the gospel. He dwelt especially upon the needs of our own country, the tendencies of this age in organized wickedness and closed his earnest effort with an appeal for contributions for our State mission work. At any time of his coming Dr. Hackett would have a good old Baptist welcome among the Antioch saints.

E. M. S.

He knows them and will come.—EDS.

WANTED—A GOOD COMMUNITY

In which to build up a high school. The man who wishes to do this is a leading educator of Mississippi, and can give as endorsement the superintendent of State education, members of the faculty of the University of Mississippi, besides scores of others eminent in the profession. He has twenty years experience; has commanded patronage from all parts of Mississippi; is strictly up with the times; is a fine canvasser; married and eminently successful as an instructor. This is a genuine opportunity. Requisites: A good school building, some facilities for boarding and a local patronage of $1,200 or $1,500. Address, "JUNIUS."
Care of BAPTIST RECORD, Meridian, Miss.

"YE SHALL LIVE ALSO."

BY ROSE CARWOOD.

Not the panting, struggling thing which we call "life" does the Savior offer us, prefacing the precious promise with that glorious cause of all things which have been, which are, or which shall be, "Because I live."

"Oh," says one, whose tale of woe is ever seeking a sympathetic ear, "Life is so hard; life is so disappointing; life is so full of sorrow."

Friend, friend, have you forgotten this or not? The Savior himself has said it: "Ye shall live." Call this being, a state of being, what you will; but know that life begins after death. Man was born to die, and dies that he may live forever.

Truly hath the angel said, "This is the world of the dying; the living are over yonder, where sorrow and death cannot go.

And not only are sorrow, sin and death excluded, but did you ever think why heaven's rest is perfect? There are no trivial things there, no petty annoyances; no little trials.

We all have many days unmasked by great suffering, or deep sorrow, that are yet days to which we are glad to say, "Good-bye."

In the vastness of eternity, in the presence of the Creator, all these things too, like sin, shall vanish.

And right here comes our "present help." Could these things move us even now were our spirits continually in the Master's presence?

Our sorrows, our temptations sometimes we take to Him, but alas, our little daily cares and disappointments are forebodings we try to bear ourselves, and poor human nature is too weak even for the weight of these.

Dare we trouble the Master? If the hairs of our head are numbered, think you he forgets the cares of the day? Are "all who labor," performing herculean tasks; are the burdens of the heavy laden composed, think you, of one great stone?

If we would but "come unto Him" with our bundle of faggots, think you He would turn us away despising our burden?

Oh, if life, Eternal Life, is Rest why not take the Rest which Jesus offers, and begin even now to live by dwelling continually in Him?

TIRED OUT.

A COMMON CONDITION AMONG AMERICAN WOMEN.

Women, especially housekeepers, are subject to a condition of body "tired." It is not always because they are overworked, or because they have any distinct disease, nor yet because they do not take proper care of themselves; but doubtless each one of these causes contributes to the result. Some chronic difficulty peculiar to their sex, perhaps not very bad, but just enough to produce a continual nerve waste. This unfits them for the duties of the household which they must attend to. Too tired to eat well, too nervous to sleep well, they get deeper and deeper into the quagmire of discouragement.

Pe-ru-na is the remedy all such people need. It takes only a few doses to convince any woman that she has found exactly the remedy. It soothes the nerves while it strengthens them; it increases the appetite while it improves digestion; it gives tone and elasticity to the circulation. Discouragements vanish, despondency ceases. Thousands are saying: "Pe-ru-na has has made a new woman of me." It is only necessary to take Pe-ru-na exactly as directed on the bottle. Such women may have a copy of Dr. Hartman's little book on diseases peculiar to women, Sent free by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio. This book contains much information entirely new to most people.

Those who prefer to become regular patients of Dr. Hartman should send symptoms, duration of sickness and kind of treatment already received, when the Doctor will send them directions for treatment free of charge. All letters strictly confidental.

RAILROAD RATES TO BAPTIST STATE CONVENTION.

STARKVILLE, MISS., JULY 16-21.

The Mobile and Ohio Railroad Company will give to attendants on conventions one and one-third fare on the certificate plan under the following conditions:

Purchase a first-class ticket to Starkville, Miss., at regular fare and request ticket agent to issue a certificate of such purchase. Tickets for return journey will be sold by ticket agent at Starkville at one-third fare only to those holding certificates signed by ticket agent at starting point and signed also by the secretary of the convention.

Be sure to call for certificate when purchasing ticket to convention and note carefully printed instruction thereon.

Fraternally,

I. H. ANDING.

WOMAN'S WORK

[illegible] LY.

HOME BOARD.—"I the Lord [illegible] called thee in righteousness." [illegible] sions [illegible] 425; churches and [illegible] tions 2,481; baptisms, 5,921; Sunday Schools, 2,110; teachers and pupils, 23,702; churches [illegible] ted, 178; houses of worship [illegible] 52; Bibles and Testaments [illegible] tributed, 7,392. Receipts of [illegible] Board, $88,640.90.

STUDY TOPICS.—Growth [illegible] Southern cities. Future of [illegible] in manufacturing interests. [illegible] Increase of emigration to the [illegible] Pressing need for new church [illegible] fices. Best methods of reaching the colored population.

MORE OF IT.

DEAR RECORD:—I saw [illegible] special from Meridian that [illegible] liquorites were making an effort [illegible] have the city of Meridian [illegible] cursed with the open saloon. [illegible] meeting of the Young Men's Business League it was discussed [illegible] and con whether Meridian [illegible] have the open saloon or [illegible] [illegible] elect a mayor and marshal [illegible] would raid the "blind tigers" [illegible] enforce the law.

I was surprised to see the [illegible] of one young man prominent in [illegible] meeting. In speaking of [illegible] friend, he said, "he wants [illegible] for a city office on the liquor [illegible] put the plan this way: which [illegible] you prefer, the open saloon or [illegible] blind tigers." I thought how [illegible] mighty have fallen. I have [illegible] mind a man in this (Clarke) county that has been in politics for years and he still has the confidence [illegible] esteem of every one that knows him. He would not sacrifice principle to secure the highest office in the gift of the people of [illegible] State (I would like to see [illegible] governor of Mississippi) and put [illegible] a ticket in favor of legalizing [illegible] sale of liquid fire, an emblem [illegible] that fire that is never quenched [illegible] the second death, for "[illegible] earnings," for the loss and [illegible] ruin and destruction of [illegible] caused by this blasting, withering, damning poison, and the license [illegible] men to make beggars, [illegible] paupers and murderers of [illegible] fellowmen. He would [illegible] private life be honest with [illegible] conscience and true to his God's way of dealing with [illegible] prohibition, [illegible] liquor traffic [illegible] the sin of the [illegible] and the city or government that licenses it is the enemy of both God and man.

W. H. PA[illegible]

IN MEMORIAM.

A husband's tribute to the [illegible] [illegible] wife, Mrs. Eliza[illegible] beth Richardson, Indianola, Miss., who died Sunday morning, [illegible] 14, 1896, aged 52 years [illegible] months. "Blessed are the [illegible] who die in the Lord."

Now in sorrow, gloom and sadness
I must walk this vale alone
Crushed to earth, and broken hearted
For my loving wife has gone.
Oh! how dark the dispensation
How mysterious are God's ways!
In great waters none can trace them
"It is I, be still," he says.

But my soul longs for a reason
Why this loss and cruel blow
Why should one so true and [illegible]
So devoted, Christ-like go?
For her life was so important
To embalmed [illegible] God above
Her ambition, and her pleasure
Was in deeds of Christian love.

There was none beneath her [illegible]
None too poor to share her love
Freely she bestowed her favors
Like an angel from above;
And, she was an angel dear
Clothed in finest human form
But was wrecked among the breakers
And we lost her in the storm.

In the calm that follows tempests
When the stars once more are seen;
How oppressive is the stillness
How we feel our woeful plight
Ah! the loss seems more real
But we try to look above,
[illegible] in pity look upon us,
[illegible] are weeping tears of love.

[illegible] husband weeping for a loved [illegible]
[illegible] children crying, "mother de[illegible]
[illegible] it in all our lamentations
[illegible] she's too far, she cannot hear
Cruel Death thou heartless [illegible]!
Oh! how bitter was thy stroke
Leaving home without a mother
And a husband's heart nigh broke.

What is home without a mother
[illegible]
All the charms and home's sweet music
Ceased when mother ceased [illegible]
How we miss her at the table
"Mother's room" is in despair
Hearts are broken! all is chaos
And we have a vacant chair.

In this painful desolation
Hearts rebel, and I murmur
[illegible] I hear the voice of Jesus
Calling me from yonder cloud
Hush! my child, cease your [illegible]
You shall meet her by and by
In that bright Celestial City
Far above the starry sky.

When the toils of life are over
And the task on earth is done
Some one then will bear the message
To his wife in heaven he's gone.
Hence be faithful, be submissive
"Labor on" while life doth last
Soon our life work will be o[illegible]
And earth's trials will be past.

Children, we have blessed co[illegible]
Still to cheer us on our way;
In the Death of wife and mother
Yes, thank God! rejoice we may;
For her life was clean and pure,
God-like, noble to the end.
In her life, God saw his image
Then his chariot did he send
To convey her home to glory
To the realms of joy and light.

Where no sorrow, death, nor trouble,
A[illegible] e never comes a night.
There to day she sings "All Glory"
For the dying Savior's love,
And the precious welcome greeting
To the mansions bright above.

Now farewell! my precious darling,
Thou did'st all thy contract well;
To the very letter, faithful.
Oh! how precious this to tell:
God in mercy help us follow
Thine example here below,
And be always ready, waiting
For the time when we must go.

With my children, we shall often
Visit thy cold resting place;
Pray and weep, implore God's blessing
To assist us on life's race;
Tears of love are freely flowing
When our hearts can only sigh
But we must in sobs and tears
Precious Lizzie say 'good bye.'

R. M. R.

FOR JESUS' SAKE.

BY OLIVE.

My young friends, every one of you who has joined the church has said to the world by that act, "my soul is saved." Yes, if your sins have been pardoned, you are saved, and heaven will be your eternal home. Do you purpose going alone to the bliss abiding Tabernacle? or will you gather trophies by the way as you journey heavenward for the Master's crown? You have been bought with the precious blood of the Lamb. You are therefore now in his service. He saved you for his sake. He saved you that you should be an instrument in his hands in saving others. Had he not needed and desired you as a worker in his cause he would have taken you home as soon as your sins were pardoned.

There is no place for drones in the Lord's hive. He would also test your faith and value as a servant in the cause you have espoused. Are you ready and willing to take up your life work as an instrument under his guidance of saving souls? We do not urge that you should all enter the pulpit as public proclaimers of the gospel, but we do say you should preach by your pure, exemplary deportment in the presence of sinners. You should hold up pure, undefiled religion by your Christ-like demeanor before an unregenerated world.

While you should be constantly and thankfully rejoicing that your own souls are saved, you should be greatly diligent in your endeavors to lead others to the Savior. We can't be selfish in piety. We can't selfishly appropriate the Savior as entirely our own. The more light we have of his grace in our own hearts, the more anxious we are to have others share with us. You should ever bear in mind that it is for Jesus' sake you are permitted to remain in this world, and whatever you do must be done for his glory. It was not for your own glory, nor your individual elevation that you were saved, and your life prolonged, but for the sake of him who died to save your soul; therefore, tardiness on your part is a culpable sin. A slothful Christian is evidently in an unhealthy state of religion.

When the heart is habitually governed by religious principles an energetic, devotional practice of usefulness is promoted. Good seed are sown and an abundance of fruit is gathered into the Master's garner.—Ex.

A NOBLE ACT.

Some time since a young man, whom I have the honor to pastor, after a rather elaborate investigation of the subject of tithing, sat down quietly and counted out $27 and some cents as the tenth of his income for the part of his crop sold up to date. This he laid aside for the Lord, and since then he has scrupulously laid aside the tenth of his income from whatever source.

This I regard as a noble act for a young man of fine business qualities who is scarcely out of his teens. As a result

1. The young man is happy in the consciousness of right. He believes, as do the writer and a great many who have thought along this line, that it is a sacred duty to honor God with our increase, and that the tenth is the minimum of our obligation. Having adopted this method, his conscience is easy and his heart is glad.

2. He always has something for the Lord's cause and his contributions have increased wonderfully. Formerly he gave to his pastor $2 50, now from $5 to $10. Formerly his contributions for missions was from 50 cents to $1, now from $8 to $10, and ready always to help out in everything that pertains to the welfare of his church. I have often said, and I firmly believe it, that the way we sometimes carry on the finances of our churches is a reproach upon our Lord and his cause. We worry and fret and writhe and strain and dole out the merest pittance and to the outside world make it appear that we have the greatest burden that poor mortality was ever called on to endure, when the truth is we are jingling in our pockets, from year to year, the Lord's money perfectly deaf to his calls upon us, to honor him with a small fraction of what we enjoy from him so continuously; and as a (3rd) and last result that I will mention is that this young man is prospering in everything he touches. Truly the Lord is dealing tenderly with him.

But this is according to his word. See Luke 6:38. See 2. Cor. 9:6-7. See Malachi 3:8 12.

A grave charge against Israel was, in Isaiah's day, that they would not consider. May our God make us swift to consider.

W. M. FARMER.

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SAUNDERSVILLE, MISS., Oct. 29, '95.
Rev. L. E. Hall, Hattiesburg, Miss.

DEAR SIR:—I have given your cure for hog cholera a thorough trial and find that it is all that is claimed for it, being a preventive as well as a cure, and I think all hog raisers should keep a bottle on hand.

Yours truly,
J. M. LINDSEY

L. E. Hall's Hog Cholera Cure will prevent cholera. It is sold by your local druggist at 50c a bottle and is manufactured by Hall's Hog Cholera Cure Company at New Orleans. tf

HOW TO MAKE MONEY.

Send $1.25 and we will mail a copy of our new wall map of Mississippi in beautiful colors, 3½ x 5 feet in size, corrected to date. Shows sections, townships, ranges, railroads, rivers, etc. An active canvasser is wanted in each county. He can clear from $15 to $35 per week. Write at once and secure territory.

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3t Chicago, Ill.

After trying Hall's Remedy for hog cholera and testing it thoroughly I can say, conscientiously, it is not only a preventive but an absolute, positive cure.

DR J J STEVENS,
Hattiesburg, Miss. 5 14 tf

$200 IN GOLD GIVEN.

OF SPECIAL INTEREST TO STUDENTS AND TEACHERS.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of $200.00 to anyone who will sell 200 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 60 days. Agents sell 10 to 15 copies a day. An Esty organ, retail price $270, given for selling 110 copies in 3 months. A $100 bicycle given for selling 80 copies in 2 months. A gold watch for selling 60 copies in one month. This premium in addition to commission. Complete outfit 35 cents. Freight prepaid. Credit given. Agents wanted also for "Talks to Children about Jesus," 150,000 copies sold, and it is now selling faster than ever. Same terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles also. They offer special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among the list there were 23 who made over $200, 27 who won the $200 premium, and 76 made over $150 for their summer work. Write them immediately. 5-7-8t

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

FRANCIS CASEY, St. Louis, Mo.
5-7-eow-9t

HATTIESBURG, MISS—We the undersigned citizens of Hattiesburg are well acquainted with a number of gentlemen in this town and vicinity who have been using Hall's Remedy for hog cholera. So far as we are informed, it is giving universal satisfaction.

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☞ We are shipping to all parts of the country and have nothing but good reports. 5 14 tf

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A. H. HANSON, G. P. A.

SHERIFF'S SALE.

The Cumberland Fair and Racing Association,
vs.
L. A. Ragsdale.

I, the undersigned, Sheriff of Lauderdale County, Mississippi, will on MONDAY, THE THIRD DAY OF AUGUST, A. D., EIGHTEEN-NINETY-SIX, between the hours of eleven o'clock, a. m., and four o'clock, p. m., sell at auction to highest bidder or bidders, for cash, in front of east door of the Court House, of Lauderdale County, Mississippi, the following described property, or so much thereof as may be necessary to satisfy the hereinafter mentioned writ and all costs, to-wit:

All of the right title and interest of the defendant, L. A. Ragsdale, in and to a certain triangular piece of land situated in the S. E. quarter of N. E. quarter of section 18, township 6, range 16 E. and more particularly described as being bounded on the north by the right-of-way of the Mobile & Ohio Railroad Company, on the east by the line between section 17 and 18; and on the south and west by the right-of-way of the Meridian Road Company of and according to Ragsdale Survey of the city of Meridian. Also all the right title and interest of the said defendant, L. A. Ragsdale, in and to blocks 68 and 56; also block 105 of and according to Ragsdale's Survey of the said city of Meridian, all in Lauderdale County, Mississippi, said property having been levied on by me on the 11th day of June, A. D., 1896, as the property of the said defendant, L. A. Ragsdale, by virtue of a writ of execution issued in the above styled case by W. D. Cameron, Circuit Clerk, on the 11th day of June A. D., 1896.

Witness my signature, this the 11th day of June A. D., 1896.

J. E. REED, Sheriff.

6 18 3t

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Then buy a ticket to some summer resort reached via the M & O. R. R., and its connecting lines. You may take your choice of any of the Lake or Mountain resorts of the north, east or west. If none of these suit, what's the matter with the Mexican Gulf Coast with its salt and fresh water bathing, fishing, etc. Round trip tickets on sale at greatly reduced rates from June 1 until Sept. 30, 1896. For full and complete information, call on or address,

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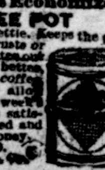

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Mississippi this year holds its first general election under the new constitution. All State, County and District officers, including a Legislature, which will in January, 1896, choose a United States Senator, are to be elected. The Campaign will be a memorable one. The Picayune, in addition to its Bureau at the Capital, has an intelligent correspondent at every prominent point in Mississippi. No item of news will escape it.

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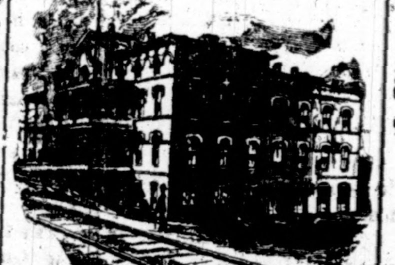

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THE RECORD is authorized to announce HON. S. A. WITHERSPOON as a candidate from the Fifth Congressional District, subject to the action of the Democratic party.

THE RECORD is authorized to announce HON. JNO. S. WILLIAMS a candidate for re-election to the office of Congressman from the Fifth Congressional District of Mississippi, subject to the action of the Democratic party.

We are authorized to announce Capt. W. H. HARDY as a candidate for Congress from this, the Fifth Congressional District, at the ensuing November election, subject to the action of the Democratic party.

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SCHEDULE

A. G. S.

No. 1 ar.	Meridian	2:35 a. m
" 3 "	"	9:30 p. m
" 2 lv.	"	1:10 a. m
" 6 "	"	7:00 a. m

N. O. & N. E.

No. 1 lv.	Meridian	2:45 a. m
" 3 "	"	6:45 a. m
" 2 ar	"	1:05 a. m
" 6 "	"	3:30 p. m

A. & V.

No. 1 lv	Meridian	6:00 a. m
" 2 ar	"	9:40 p. m

E. T., V. AND G,

No. 15	Arrives	9:30 p. m.
No. 16	Leaves	7:00 a. m.
Local freight No. 42 leaves		7:45 a. m.
Local freight No. 41 arrive		4:00 a. m

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RESOLUTIONS

ADOPTED BY THE FIRST BAPTIST CHURCH OF WEST POINT, MISS, IN CONFERENCE JULY 5, 1896.

Whereas, Our beloved pastor, [illegible] Sproles, believing himself [illegible] directed, has tendered his resignation, and whereas, the church in conference, having reluctantly accepted same desire in suitable words to express their high regard for him, Therefore be it

Resolved, That we extend to him our Christian love and confidence.

Resolved, That we appreciate his faithfulness to Baptist principles, and his untiring efforts to extend the Master's kingdom in our midst. We commend him to Baptists and other Christians, as an able, consecrated, gospel preacher.

Resolved, That we shall always remember his kindness and ministrations to those in sickness and distress, and especially his kindness and devotion to the elderly members of his congregation.

Resolved, That in summing up what the church has done under his pastorate, we find from, April 1, 18[illegible] to June 1, 1896, there were added to the church, males 40, Females [illegible], total 120. [illegible] received by letter 71, baptism [illegible], restored 11. Present membership males 120, females [illegible]99, total [illegible].

CONTRIBUTIONS FOR IMPROVEMENTS.

Heating and fixtures,	$385 70
Carpet,	262 21
Electric light,	24 70
Tiling,	30 50
Insurance on building,	100 00
Sundries,	33 16
Total,	$836 28

CONTRIBUTIONS TO MISSIONARY WORK.

By males, home, state and foreign,	$398 68
By males, education,	154 50
" " building churches,	433 90
By females, home, state and foreign,	302 36
By females, education,	15 05
" " building churches,	61 20
Total,	$1363 69
Grand total,	$220[illegible] 97

Number of males contributing 144, females 165, total 309.

Respectfully submitted,
C. W. GIBSON,
V. E. COCHRAN,
W. G. WHITE,
Committee.

In the Teacher for April, Southern Baptist Convention series, I notice the following which appears under the head, "Practical Thoughts" in connection with the lesson on the parable of the Prodigal Son. "1. The converted judgment. Every important sinner knows that God is righteous and that himself is wrong. These things cannot be proven to him; they are already his by moral inheritance. What he needs, is the converted will, etc." Since this applied to the prodigal son, was he act in taking his portion of the goods which fell to him and going to a far country and spending it in riotous living prompted by a converted judgment? In fact could it be said that he had a converted judgment at all prior to the time when he came to himself and resolved to go back to his father. The idea of a sinner being converted by "piece meal," his judgment first, then his will, etc., seems strange, if not new. I have always thought that the whole nature was converted at once.

Again, if the "converted judgment" is a moral inheritance, where does the sinner get it, if he does not get it from Adam? If it has descended from Adam, when was the time that he had an unconverted judgment to be converted. If it is inherited, it is a part of his nature, brought into the world with him, and is not a thing that has at any time been converted at all. And why call it "The converted judgment?"

Once more, the author says, "Every impenitent sinner has this advantage to start with" i. e., a "converted judgment." If that be true, then the converted judgment is not the work of the Holy Spirit, and why may we not as well say that the converted will was inherited also and thus proceed until we have left the Holy Spirit entirely out in the matter of conversion.

J. R. SAMPLE.

AN EARNEST WORD FROM MEXICO.

Yesterday was a high day for us in Saltillo. We had been looking forward with deep concern to the opening of our Theological Institute. Including the students of Zaragoza Institute, we have eighteen students present, and a finer looking set of young men I have not seen in a long time. They are full to running over with enthusiasm and are taking hold with great interest.

Because of the very limited supply of theological books in Spanish after some difficulty, Bro. Rudd has succeeded in securing two small volumes, one on 'Pastoral Duties,' and the other on Theology.

Besides daily recitations in these [illegible] during the month, there will be succinct, written lectures by different American missionaries on important doctrines and ministerial duties. But the principal text book, from first to last, will be the Bible itself. We shall try to give our men some important points about the Bible as a whole, and one or two books will be studied critically and more or less thoroughly.

If there is one class of persons to whom my heart goes out with greater sympathy and interest than to all others in the world, it is a lot of young preachers whose souls are literally on fire with the desire to tell the perishing thousands of their countrymen around them the simple story of Jesus and his dying love.

Let every Christian who reads this raise his heart to God for a great blessing on fifteen or twenty young Mexican preachers who have left their fields and their churches and come to spend the the month of July at Saltillo to better prepare themselves to preach the unsearchable riches of Christ.

J. G. CHASTAIN.

Saltillo, July 2, 1896.

FIFTH SUNDAY MEETING—UNION ASSOCIATION.

It will convene with the Baptist church at Port Gibson, the fifth Sunday in August, [illegible] program:

Saturday 10 to 10:30 a. m.—Prayer service conducted by W. S. Rogers.

10:30 to 12 Prayer—its importance, G. W. Foster, J. J. Embry and S. R. Young.

AFTERNOON.

2 to 2:20—Prayer service by W. B. Thomson.

2:20 to 3:30—Do the gospel ordinances procure or declare salvation? I. H. Anding, W. S. Rogers, W. B. Thomson and W. M. Farmer.

3:30 to 4:45—Should Baptists allow dancing in their homes? J. W. Crews, S. R. Young and A. V. Rowe.

EVENING.

Sermon by W. S. Rogers.

SUNDAY MORNING.

9 to 9:30—Prayer service by S. R. Young.

9:30 to 10:45—Importance of Sunday Schools. J. W. Rogers, J. W. McPherson, G. W. Foster, and J. E. Phillips.

INTERMISSION.

11 o'clock—Mission sermon, A. V. Rowe.

AFTEROON.

2:30 to 3—Prayer service by J. W. Walters.

3 to 5—Our responsibility in mission work. J. J. Embry, W. B. Thomson, I. H. Anding, W. M. Farmer and A. V. Rowe.

EVENING.

8 o'clock—Sermon by I. H. Anding.

Let lovers of God come and get refreshing showers.

J. E. PHILLIPS,
W. S. ROGERS.
Com. on Program.

Port Gibson, June 17, '96.

PORT GIBSON CHURCH.

For some time I have wanted to say something to the readers of THE RECORD, in regard to the Port Gibson church. Bro. J. E. Phillips, the beloved pastor, and the little band of faithful ones are doing "what they can." Striving to build a house of worship and thus plant the Baptist cause in Port Gibson. Many are the difficulties with which they have to contend. Strong opposition from some. Indifference from others; and not a few who say, be cautious. the Baptist failed here once, but none of these things move them—they are at work—the frame is up and the roof on, and they need help. I want to say to the pastors of the State that I heartily approve Bro. Phillip's plan, that of getting fifty pastors to try and rais on their fields, twenty dollars each for this work by the 1st of November next.

Brethren let's do it. I will be one of the number. Several brethren have said they would, and thus it is they are encouraged and going ahead with the work. The Baptists of Mississippi are a strong people and can do great things of which I am glad. Now let's do this little thing and make the Port Gibson saints glad.

S. R. YOUNG.

Martin, Miss.

The fifth Sunday meeting of the Chickasaw Association will be held with Oak Grove church, beginning Friday night before the fifth Sunday in August, 1896.

1st. Introductory sermon by J. R. Sumner with W. J. Ball alternate.

2nd. Is it possible to live without sin?—T. H. Smith.

3rd. In what sense do we apply hearing and believing to the heart?—J. R. Sumner.

4th. Is not the daily call for sinners to come up for the church to pray for them, misleading the people?—John Thompson.

5th. Can one soul be saved by the faith of another?—W. [illegible] S[illegible].

[illegible] Did Christ's words, "thy faith hath made thee whole," always imply the forgiveness of sins?—I. M. Gray.

7th. What causes our once-a-year conversions?—A. J. Jones.

8th. The modern protracted meeting compared with the Bible.—J. P. Dean.

9th. The pastor's duty to missions.—W. P. Winter.

10th. Who is to fix the pastor's salary, and what shall it be?—J. W. Boatwright.

11th. Can a church expect to prosper that never redeems its pledges?—V. B. Tucker.

12th. Should the classes or the church select the teachers of the Sunday school?—J. T. Swain.

13th. Does doctrinal preaching build up or tare down the churches?—C. W. Smith.

W. M. GADD,
W. R. SPENCER,
Committee.

For Pianos and Organs, go to the Gressett Music House, No. 2322 Front street, Meridian, Miss.

A KIND RECEPTION.

I have been supplying the pulpit at Lawrenceburg, Ind, since January, and in April the church extended me a unanimous call to become its pastor. After finishing my year's work at the seminary, I came on the field the last of May.

A warmer or more cordial reception I have never had. The next day after we arrived, the members [illegible] ed to us a warm greeting, and what they left with us, I have neither space nor time to tell, suffice it to say we have more furniture than we have room to store, and we will have no need for the grocer for some days to come.

This is a beautiful river town of five thousand inhabitants, twenty-two miles southwest from Cincinnati.

While I am far, far away I still have a longing desire for my native heath. Miles of distance cannot eliminate the affections of a devoted son for his parent State. I only trust that the way may yet open for my return to her fond embrace.

DEAR RECORD, I shall anxiously look for your welcome visits to our lonely hearthstone. Come and bring me the news, the tidings of home.

The session of the seminary which has recently closed, has indeed been a prosperous one. Three hundred and sixteen men of God preparing to preach better, the Word of Truth. O, what a little army today going forth to join hands and hearts with the faithful and weary ones already on the field. May God bless us in our labors and help us to be faithful to the trust committed to our hands.

Pray for us in this distant State that God may enable us to do great things in His name. I hope to have time to write you more and oftener.

Lovingly,
W. A. ROPER.

Lawrenceburg, Ind.

FROM GALLMAM, MISS.

DEAR RECORD:—A few news items from my field would, perhaps, be of interest to the readers of THE RECORD.

IN GENERAL.

My field is a pleasant one. It consists of the Gallman church and the church at Concord, Yazoo county. In both these communities Baptist faith seems to prevail, and in both there is a good deal of material to be worked up. Hence there are good possibilities before these churches.

IN PARTICULAR.

I commenced work at Gallman the 1st of January. My first work was to reorganize the Sunday School, which had gone into winter quarters. This school has done moderately well, with some drawbacks. We have recently purchased a library of some sixty-five or seventy volumes, and are now at work to procure a handsome set of maps of Bible lands.

We have received by letter, ten or twelve persons into the fellowship of this church during this year.

Our contributions to the various works have been small, owing to the peculiar vocation of our people.

Our prayer meetings are not so largely attended as we desire, but there is a deep earnestness manifested by those who do attend We look for good results ere long.

I have just recently taken the pastoral charge of the Concord church, and have already reorganized the Sunday School which was suspended while their new house of worship was in building. On my recent trip I received three persons into the fellowship of this church—one by letter, one by restoration and one for baptism. In the main there is unity and a commendable zeal among this membership. Through God's blessings we look for fine results here.

Fraternally,
JOHN P. HEMBY.

A GRESSETT

Dealer in Pianos and Organs, will, for the next thirty days, sell pianos at greatly reduced prices. Get prices and terms. No. 2225 Front street, Meridian, Miss. tf.

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[illegible]

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Stone College For Young Ladies.

THE FOURTH SESSION OPENS THURSDAY, SEPTEMBER 15TH.

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Some features to commend it to any young lady who desires the best college for a[illegible] [illegible] and social influences that the pupils come under are of the highest order of excellence.

The healthfulness of the location is unsurpassed in the State, being on an eminence of six hundred feet altitude, amid the native pine forest with the purest free stone water.

The accessibleness from all parts of the country; quickly and easily reached from every section of the State by six railroads with double daily trains running into the city. The telephone system putting the college in speaking connection with the outside world affords great satisfaction to parents.

There is the combining of a perfect country retirement with the facilities of a live, progressive and growing city. The college is 2 1-2 miles from the heart of the city, with a large campus and rural scenery, nature's inspiring life, and yet, by the electric car and telephone the opportunities of city life, church, lectures, by the great men of the nation, mechanical arts in numerous factories are enjoyed.

The buildings—all new, equipment of boarding home and music department are the very best.

The fact that all the boarders, and all the teachers, live in the same home with the president and family, all enjoying equal comforts and equal advantages, and that in the SAME HOME, under the immediate care of the president, his wife, the matron and faculty, is what all desire and need.

THE FACULTY, composed of tried, experienced and successful professors of the highest rank—two of whom hold two diplomas each one from state universities equal to any demand. THE DIRECTOR OF MUSIC, educated to the finish in Germany, with fifteen years teaching in this country in colleges and conservatory, is [illegible] to instruct in every [illegible] piano, organ, violin [illegible] and voice.

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Dealer in
General Merchandise & Cotton Buyer.

ELLISVILLE, Miss., 1895.

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Very truly,
J. P. MYER.

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Opens Sept. 10. For catalogue, address

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SPOONS FREE TO ALL.

I read in the Christian Standard that Miss A. M. Fritz, Station A, St. Louis, Mo., would give an elegant plated hook spoon to anyone sending her ten 2-cent stamps. I sent for one and found it so useful that I showed it to my friends, and made $13 in two hours, taking orders for the spoon. The hook spoon is a household necessity. It cannot slip into the dish or cooking vessel, being held in the place by a hook on the back. The spoon is something housekeepers [illegible] were first invented. Anyone [illegible] sample spoon by sending ten 2-cent [illegible] Miss Fritz. This is a splendid [illegible] make money around home.

Very truly,
JEAN[illegible]ETCH S.

6 11 13t

Wit and Humor of the Bible
—(BY)—
—Rev. M. D. Shutter.—

The above is an unique production. We had not thought that there could be any such thing in the Bible as wit and humor except as it might be incidental but this book by Dr. Shutter seems to make it appear otherwise. At any rate, in the light that he puts many things one sees what appears often to be a veign of sometimes of sarcastic and sometimes pleasant humor but always with pungent and striking fitness and point. The price of the book is $1.50 and is published by the Arena Publishing Company, Boston, Mass

Mississippi College,
Clinton, Miss.

The forty-sixth session will open Wednesday, September 16, 1896, and close Wednesday June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Elocution. A department of book-keeping has been added. Another professor has been added to the Preparatory Department, thus making the work in that department far more effective than ever before. All buildings have undergone thorough repair during the past session and a good gymnasium will be erected by the opening of the next session, well equipped and bath-room added. The college hall and other buildings will be supplied with pure water from a large spring. Board at college hall for $7 per month; unfurnished rooms on the campus, 75cts. Board in private families, $10 to $12.50 per month Tuition and incidental fees, $35 Location healthy and social influences good. For catalogue and other information, apply to

J. W. Provine, CHAIRMAN OF FACULTY.

THE - UNIVERSITY - OF - MISSISSIPPI,

Has just closed the most successful session in its history. The next session opens September 10, 1896. Twenty one schools in Science, Literature and Arts. Special schools of law and pedagogy. Full corps of instructors. Improved facilities. Most healthful location. Women admitted. Tuition FREE to all students, except in law school. All expenses very low. For catalogue and announcements address

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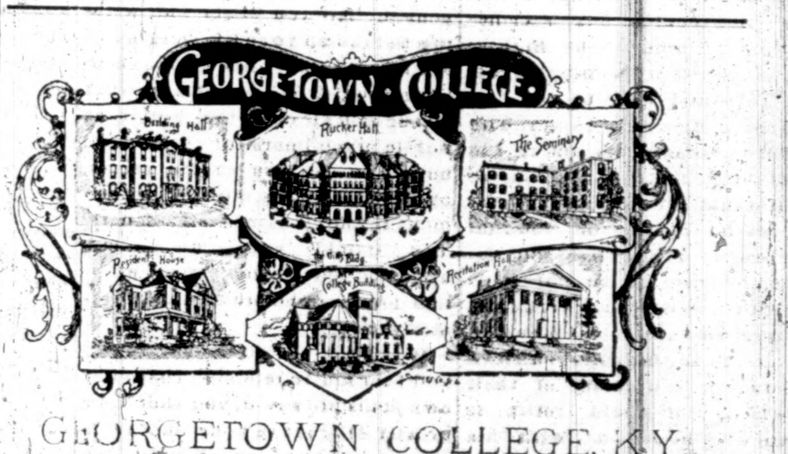

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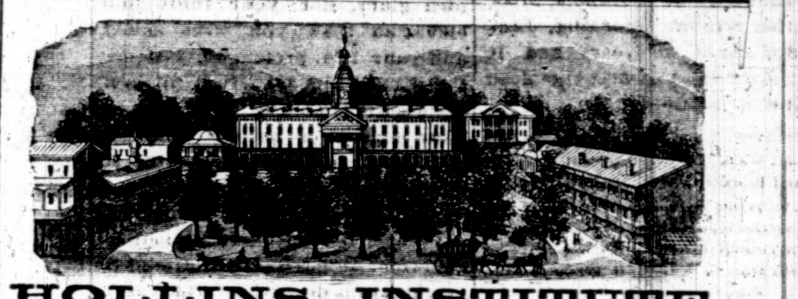

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